Volume LXXIX CHICAGO, February 28, 1918 Number 26

UNITY

Freedom, Fellowship and Character in Religion

HYMN

Lord, by whose love our lives increase,
Beneath whose care we dwell in peace,
From whose abundance we are fed,
By whose care we are shepherded,—

We praise the love whose sacred tie
Hath joined us in one family;
We praise Thee for the crowning good
Thou dost reveal in fatherhood.

Watch o'er us now when dubious days
Lead forth our feet in unknown ways,
And through all peril, toil and pain,
Bring safely to our homes again.

God of our home! We trust Thy power
To guard us in the evil hour;
And let us from our fears be free,
Since all we love are safe with Thee.

—*Washington Gladden*

From the Weekly Church Program of the First Congregational Church of Columbus for February 17th.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXX. THURSDAY, FEBRUARY 28, 1917 NUMBER 26

THE UNITY CALENDAR.

Sunday—Faith, hope, charity, justice,—these four,—and the greatest of this is justice.

Monday—Be your own judge of truth at the supreme court of reason. There is no higher court.

Tuesday—Nothing happens to anyone anywhere that does not happen to you.

Wednesday—Religion is not so much to make men good, as good for something.

Thursday—There is no way whereby a man can escape the just penalty of his sins.

Friday—Cheer up! Every adversity may be but an advantage in disguise.

Saturday—If every one were like you, what kind of a world would this world be?

C. W. CASSON.

A report of the Sagamore Sociological Conference (10th meeting), which was held at Sagamore Beach, Massachusetts, last June, has reached our table, an attractive pamphlet of nearly 100 pages. Many interests, civic and social, were discussed by many devoted men and women whose foresight was made important by their insight. Copies can doubtless be obtained by addressing the Secretary, William C. Ewing, 985 Washington Street, Boston, Mass.

UNITY would call especial attention to the article by our friend Francis Neilson entitled "Safeguards." He urges with great learning and clearness the danger of our defeating our own ends in trying to promote democracy by resorting to the methods of aristocracy. The Prussian army may be crushed by Prussian methods used by the United States and its allies, but such a "victory" will be a ghastly introduction to a long range defeat. The first element of democracy is recognition of the right to private opinion and the ability, not only to tolerate but to enjoy that right, to work with and for the great combining principles regardless of petty differences. Mr. Neilson's article should receive wider circulation than the pages of UNITY can give it.

John Masefield in his talks on war during his recent visit in Chicago gave the three D's of war in the soldier's phrase as follows: "Damn Dull, Damn Dirty and Damn Dangerous," and still he quotes another soldier as saying, "I don't know what I will do when this *lovely* war is over; I have enjoyed every minute of it." The poet accounts for this feeling of the soldier as coming from the "fact of comradeship, something always going on, sometimes something very romantic." This makes war, he says, "very delightful to adventurous young men." We hope that Masefield speaks as a poet and that he has allowed himself to indulge in poetic license. The present writer, speaking out of three years' experience at the front, in a war less terrible but equally noble and heroic, cannot bring his memory to justify the use of the words "delightful," "lovely" or "romantic" in reference to a soldier's feelings who has shared in the bitter experiences of battlefields, sieges and hospitals.

Issue No. 2 of the *No-Tobacco Journal,* published in Butler, Indiana, February 18, 1918, is before us—a bright sheet, with a real cause to champion. We commend this publication to the sentimental young ladies who are so anxious to swell the "cigarette fund for the boys at the front." If memory serves the present writer correctly, the war of the Union was won without the help of cigarettes. Most of the tobacco-addicted men who went to the field forgot the habit while there because the indulgence was so costly and so inconvenient. There is a gruesome story which we are inclined to doubt, that the boys who have been sent "over the top" in France have been first drugged with generous draughts of alcoholic drinks. This practice, if true, is as bad pathology as it is morality, as every physician knows. Kipling stated what has been many times proven true:

> You may talk o' gin an' beer
> When you're quartered safe out here.
> An' you're sent to penny fights an' Aldershot it;
> But when it comes to slaughter
> You will do your work on water,
> An' you'll lick the bloomin' boots of 'im that's got it.

Dr. Alice Hamilton, an investigator of the Government, has recently been telling the City Club of Chicago something about the high explosives and the manufacture of the same used in modern warfare. She tells of the dangers to which the workers are exposed, and points out that women are being employed more and more in this work on an equality with men. She says that women are more susceptible to lead poison-

ing, but not more to the nitrous fumes. Some of these fumes breathed too deeply blister the lungs and the worker may be actually drowned in his own fluid, or he may contract pneumonia. Many of the manufacturers are exposed to the same "gassing" dangers that men in the trenches encounter. They may take on an "ether-jag"; others become hysterical, laughing, quarreling and then drowsy and they must be allowed to "sleep it off." Why does this seem so horrible in the factory which is considered a patriotic contribution in the trenches? How long must science extend its diabolical skill before the moral instincts of the race will recoil from the devilish business and transform all the resources of science into life-saving, home-making, love-producing activities?

The Christian Union Quarterly is a modest monthly with a high purpose, published in Baltimore and edited by Rev. Peter Ainslie of the Disciples' Fellowship It is published in the interest of "Peace among the divided Churches of Christ." It would be humorous if it were not so pathetically true that, judging from the literature put forth along these lines, it would seem that in the estimation of many ministers of religion the "pacification of the denominations" is even more important than the "pacification of nations," as indeed it may be a more difficult task. The most as yet that the present peace workers among the sects seem to have accomplished is a cessation of hostilities; they have quit shooting into one another's camps, but the tremendous machinery involved in the "denominational campaigns," the money and men involved in "headquarter activities" assumes that the militant *status quo* is to be preserved. The valiant denominational guards, if they sleep at all, still sleep on their arms. Not *federation* of the denominations, but *assimilation* through obliteration of militant lines alone will make of Christianity an efficient force in the pacification of the world. The editor of this *Christian Union Quarterly* catches a glimpse of that larger unity about which all the denominations prate and for which all preachers pray while armed to the teeth for war,—not with a united front against sin in high places, corruption in office, greed in business, dissipation in private life,—but one sect against another, one symbol against another, the Cross *versus* the Crescent and the six-pointed star of Judah rejected by both. The leading editorial for January closes with this prophetic paragraph:

> A new experience must come to the human heart. A new sensitiveness for the Christ must characterize us: A new inspiration for service must lead us into such sacrifice of self as will show without question our love for the Christ, whose interests and plans are all beyond that of anything that we have thought or dreamed. The growth from what we are to what we must be furnishes prayerful observation. The power is here. It must be found just as electricity was found and harnessed. Only that power must use us in developing our growth into the unity of the Spirit, rather than to be used by us for the promulgation of our petty and divisive programs.

The "Illinois Children's Home and Aid Society" publish an attractive little magazine under the title of *Home Life for Children.* The January-February issue is before us with appealing pictures and touching stories. This society accomplishes great good, of which we must say, "it is the best that can be done under the circumstances," but the circumstances ought to be improved. This society is engaged in a work too essential to the commonwealth, too fundamental in the duties of the State to be left to private charities, however generous. The State still falls short of its obvious duty, that of helping through this or some better instrumentality to support with financial aid when necessary the dependent children in private homes where, under proper guardianship of the State, they may grow up under normal conditions. The proper court authorities in the State of Illinois can commit a child to an institution and pay the necessary board. Such patronage is claimed by Catholic institutions for Catholic children and Protestant institutions for Protestant children. But the same officer has no power to commit the same child to the better care of a country home, however lovable and wholesome, and pay the same boarding expenses. Happy are the home makers who, wanting children of their own, can adopt the homeless child and gladly meet the expenses, but there are thousands of homes where the added expense cannot be assumed, but where the adequate care would be gladly given for a consideration that would make the home wheels go round with no added friction and perhaps a little release from demands elsewhere. Thus the home keeping energies would be precipitated in this benign work of home-making for the homeless children. This suggestion is in no way new, either to UNITY readers or to the law makers. In 1893 All Souls Church sent its representative to Springfield to urge the necessary legislation. This mission was repeated the year following. The Editor's pamphlet entitled "Not Institutions But Homes" was widely circulated. The opposition to the legislation which was started and has been continued to this day is not from the sordid or the politically corruptible, but from the guardians of the "institutions" who fear for their revenue. They would protect their monopoly of State money for boarding of dependent children which they now enjoy.

Religious Education, the journal of the Religious Education Association, always a thoughtful journal, is peculiarly happy and strong in its February issue.

It contains a symposium on the functions of community agencies in which thirteen men and women who have a right to speak with a degree of authority contribute a discussion on the functions of community agencies as follows:

Children, The Home, The Churches in the City, The Churches in the Rural District, The Church School, The Public Schools, The College and University, Commercial Amusements, Playgrounds, Civic Clubs and Commercial Associations, Christian Associations, The Press and Settlements.

The Home is discussed by Rabbi Sternheim of Sioux City, Iowa, and he pleads for a conception of religion and religious duties sufficiently profound to wipe out all the differences between sects and creeds. Is there a synthesis of religion sufficiently inclusive practically to ignore or overlook the distinctions that still persist between the Jewish, Catholic and would-be Protestant Christianity? Until these lines that are as effective as the caste lines in India, perhaps more so, are removed, religion as a constructive power in education, politics and internationalism will remain as it now is, partisan, dogmatic and divisive in its interest. The study of the Church School in the same series is contributed by Miss Florence Buck, one of the secretaries in the Department of Religious Education of the American Unitarian Association, in which at the outset she states she recognizes the imbecility of the present Sunday School and the potency of the possible Church School. The conventional Sunday School is largely used for the training of children to become members of the church rather than a training for the wider service in the community. The possible functions of such a Church School she enumerates as follows:

1. To give religious education by imparting the necessary knowledge.
2. To build up community ideals.
3. To implant and give training in a Christian code of ethics.
4. To arouse (a) the sense of the constant presence of God, and (b) faith in the continuity of values.

But why under (3) say "Christian" code? Does not that cut off, or at least pain, the Rabbi who wrote the contribution on the home, preceding her own? Does it not introduce a necessary confusion which Dr. Tippy, Executive Secretary of the Commission on The Church and Social Service of The Federal Council of Churches of Christ, in his study of the Function of the Church in the City Community, removes when he says:

The day has come also for rapprochement between Protestant, Catholic and Hebrew in community service. In short, the watchwords for the church, as it faces the new world which must follow the war and is even now coming, so swiftly, are: public spirit, democracy, unselfishness, co-operation, large endeavor, the fight for humanity.

"First in the Field that Is Farthest from Danger"

This is Oliver Wendell Holmes' characterization of the "sweet little man" to whom he dedicated the song of the "Stay-At-Home Ranger"—the man whom he plumed with "white feathers" "plucked from bonnet and fan." The crest of the "sweet little man" was a "turkey-wing duster." He found him a member of the "Apron-String Guards," drilling with walking sticks, and shouldering umbrellas.

Fear not for him, though the rebels expect him,—
Life is too precious to shorten its span;
Woman her broomstick shall raise to protect him,
Will she not fight for the sweet little man.

We well remember that this wittiest one of the productions of the wittiest poet of America gave both amusement and cheer to boys at the front in '61-'65. This memory has grown clearer as we have watched in these days the heroic movements of the valiant band belonging to the Men's Club of Madison, Wisconsin, who rallied heroically to the task of expelling from the roll as a "dangerous traitor" the man who had put Wisconsin on the political map of the nation, the man who, more than any other man in public life, led Wisconsin forward into a democracy unrealized by any other state in the Union. In Robert M. LaFollette, the plutocracy and aristocracy composed of those who are willing to profit by partisan casuistry, economic injustice, and legislative ambiguities found their most formidable foe.

Joining with these valiant "stay-at-home rangers" seems to be a phalanx of the State University; faculty and student body seem to rival each other in the indignities they can heap upon the head of clearly the most eminent graduate of the institution now living—a man who for these many years has caused uneasiness in the ranks of the conventional and cowardly politicians. His name has become a banner word among the leaders of reform who have been striving for the last generation to realize the republic of Washington and Jefferson and to promote the democracy of Abraham Lincoln.

We are not discussing Senator LaFollette's present position. It may or may not be a wrong one, but we deplore the ethical blindness and the intellectual stupidity that can confound such splendid power consecrated by such profound conviction with the dangerous forces that threaten to undermine democracy and to disarm the forces which are in league with the immortal principles of justice and the international solidarity of humanity.

We commend to the teachers of English poetry in the University of Wisconsin and elsewhere this poem by Oliver Wendell Holmes, entitled "The Sweet Little Man," with present day application, with the hope

that such a study will distinguish between those who are willing to die for a conviction, and those whose passion is to kill all who are not content to live within the pale of their own complacency.

The excluded name, the man burned in effigy, unwittingly has left a blot on the records of the Club where before was an illuminated spot. Disgrace awaits the mob that participated in a deed so unacademic on a campus that has so often in times past been made resplendent by the presence of their beloved and distinguished alumnus.

Robert LaFollette is a gentleman, a man of ideas, and what is more rare in men in public life, a man with profound convictions which he has maintained with distinguished courage and ability notwithstanding that popularity and promotion may have seemed to point in the other direction. The day will come when the Madison Club men will be ashamed of their mock heroic deed and when the University will be anxious to blot out this disgrace.

"The United States of Europe"

Another aspiration towards international government is embodied in the conception of "The United States of Europe."

In the American Union the individual colonies each relinquished its sovereignty, its right to make war, and to levy tariffs, accepting also the principle of interchangeable citizenship, and this becoming part of a great federated government. A condition similar in Europe to this is already foreshadowed. It may become actuality as soon and in so far as the European peoples take possession of their national governments. But states under autocratic domination cannot readily affiliate with democracies, for Autocracy and Democracy are each in a degree a menace to the other. It is also evident that the political and social changes which make federation possible must arise from within. The effect of war may be to loosen the bonds of tradition, but victorious war almost always tightens them. It is a requisite for lasting peace, as Kant long ago pointed out, that "the civil constitution of every state must be republican."

Nevertheless it is certain that the materials for some form of international federation already exist in Europe, if only they can be brought together. Free trade, the suppression of rival armaments and secret diplomacy, with ultimate interchangeable citizenship, would make the "United States of Europe." Something less than this would give a workable agreement.

It is likely indeed that federation may exist in fact before it does in name. The fact, however, is the important thing. Nationalism need not be suppressed, only checked in its extreme manifestations. Nations and nationalities will still remain, each controlling its own intimate affairs. The less centralized government interferes with local customs and adjustments, the better. The conception of a Single World Parliament, an assemblage of representatives gathered at one capital to make laws for all humanity, offers no promising outlook. World Congresses should deal with world needs only, all ordinary legislation being left to Home Rule.

Local self-government needs to be much more widely extended than is now the case. Humanity needs more self-control, more personal responsibility, more initiative and more freedom, more of willingness to live and let live, not universal parliamentary statutes. Such general legislation as may be needed will be established through its own precedents by a perfected Supreme Tribunal of the World. Special agreements constituting a framework of positive international law should be achieved through conferences at stated periods such as were held at the Hague in 1899 and 1907.

Nationalism is not the last word in government. It registers merely an advance, a great one if you please, from outlawry toward organized civilization. Nationalism involves orderly relations among individuals; Federation implies orderly relations among states.

The trend of history seems plain. Just as Feudalism gave place to Nationalism, so must Nationalism merge into Federation, each transition marking a movement from anarchy toward law. D. S. J.

The Gain Behind the Gun

It is a truly amazing thing that so many apparently well-informed minds should wholly fail to see the economic side of war, and to realize that behind practically every gun that ever was discharged in war stood those who hoped to gain by reason of it. Every war in history, without any exception whatsoever, was based upon the desire for aggrandizement. Everything else was tinsel trimming and camouflage.

An instance of this was seen in the review in UNITY of January 31 of four books on Alsace-Lorraine, by David Starr Jordan. In this review, as in the books reviewed, the "question" of Alsace-Lorraine is made to be purely one of sentiment based upon treatment accorded the inhabitants. "If the Germans had been wise enough to grant these people full liberty at home and equality before the law, . . . there would have been no question of Alsace-Lorraine."

Now the question of Alsace-Lorraine has never been one concerning the inhabitants, or one that the greater nations concerned had any idea of allowing them to decide for themselves. The past and present

struggles for Alsace-Lorraine have been struggles to secure rich mines of natural resources. It is a question of coal and iron, and the answer is economic advantage. It is not a matter of public opinion or prior possession or historic right. To get to the heart of the matter one must enter the mines.

It is rather surprising that David Starr Jordan should have made no reference to this fact. In "The Invisible Empire" he gives us a startling glimpse into conditions of international finance, and shows that a small group of men in Europe held the reins of power and destiny through war debt financing. It is the same power, unchanged in heart and purpose, that is back of the Alsace-Lorraine question. Until this is fully realized and acted upon, there can be no permanent solution of these and similar questions that the world is facing in these days of war.

C. W. C.

At Peace at Last

The following incident of the war is too beautiful for any of us to miss, whatever his religious beliefs. It is taken from a sermon by Archbishop Glennon:

A French soldier, wounded in a recent attack on the German trenches, related the incident.

"Near me," he says, "lay two soldiers, mortally wounded; one a Bavarian, young and fair-haired, with a gaping wound in his stomach, and the other a young Frenchman, hit in the side and head.

"Both were in mortal pain and growing paler and paler. I saw a feeble movement on the part of the Frenchman. He painfully slipped his hand under his coat for something hidden away under his breast. He drew out a little silver crucifix which he pressed to his lips. Feebly, but clearly, he began: 'Hail Mary, full of grace.'

"The Bavarian opened his blue eyes, which were already glazed with approaching death, turned his head toward the Frenchman, and with a look, not of hate, but almost of love, finished in a moment the prayer, 'Holy Mary, Mother of God, pray for us sinners now and at the hour of death.'

"The eyes of the two men met, and they understood. They were two companions in like misfortune desiring to die believing according to their faith. The Frenchman held out his crucifix to the other, who kissed it, and taking him by the hand said: 'Having served our countries, let us go to God reconciled.'"

From Our Dumb Animals.

We have every nation in our American nation. We're the national forerunners of the earth internationalism. We're the first experimenters. What America is now doing, and doing only fairly well, but is bound to do better and best as time goes on, is what all the nations organized in one nation will intercontinentally demand of each other. Let all distinctions of race die in the process if they must. There will still be as many kinds of men, women and children on the earth as there were. And more. For then they'll be freer to be different. Only, they won't herd. They may not be described in classes.

Horace Traubel in the Conservator.

Safeguards

It seems like a dream that America at this time, geographically far removed from European systems, ancient controversies, and wars, which have settled nothing much in the people's interest, should dominate European diplomacy, and through the President's clear pronouncements on international affairs, teach the warring nations what kind of place this world should be for us to dwell in when peace comes to mankind.

We must, however, remember that democrats only can win a war waged to save democracy. Who else ever struck a blow in its defense? Kaisers never overthrow Kaisers. And yet there are people who talk of the war to save democracy, in one breath, and, in the next, show an intolerance extremely autocratic. Honest differences of opinion are frowned down, by some people of Kaiser-like disposition, in such a way that one often becomes fearful of the future of free speech. There are indeed not a few seemingly educated people who in condemning the enemy's "Hymn of Hate," supply one of their own with invective in higher colors.

To foster a cult of hate seems to be the business of a number of people just when the President is bent on impressing his ideas of peace upon warring Europe. How strange all this is! Sometimes one is in doubt as to the experience of the past, when a citizen of the United States, of all countries under the sun, talks of "an undying hate," and in one rhetorical sweep condemns a people for the sins of its Government. Thank God, the theory of hate is not the practice of the people, else the British and American folk would not now be united in their efforts to overthrow autocracy.

It is a pity we all cannot benefit by the example of the President. We might at least strive to cultivate the dignity and breadth of his attitude. In dealing with the enemy, he shows more sense of democracy than some of us show in conversation and acts, when we enter on controversial questions with our immediate and intimate friends. If we cannot agree to differ on questions of principle now without imputing base motives, such as sympathizing with or assisting an enemy Government, then how can we face all the highly controversial problems which will be raised when hostilities cease and the peace is publicly discussed? Lese majesty is the prerogative and appurtenance of the Kaiser, and should not be cultivated by members of a democracy. It is his way of suppressing criticism of himself and of his actions. Editors, professors, novelists, and poets, who have dared to question his imperial utterances and manners, have often found themselves imprisoned for their pains. Why imitate the Kaiser? Some people should have a sense of humor when they would arrogate to themselves the law of lese majesty. They should remember it is not by imitation they flatter themselves at such moments, no matter how deeply they disagree with their friends' contentions. To borrow from the Kaiser his methods, and the methods of his bureaucracy, is not the way to help democracy to win the war.

President Wilson has struck a great blow for freedom of speech; perhaps as great as ever statesman struck. What he has done in this direction is not fully appreciated here; it is, however, thoroughly appreciated in Europe. Since his speech to the Senate

(January, 1917), he has worked for public diplomacy, and he has succeeded in making all the belligerent statesmen declare to the world what they are fighting for. That is a triumph for freedom of speech. He has struck down secret diplomacy, never to rise again, let us hope. He has seen clearly that nothing worth while can be done in this turmoil of secret machinations without freedom of speech. Consider what is taking place in Germany and Austria at this time. Think of Great Britain, where, only a few weeks ago, the Prime Minister was closely questioned on policy at a conference of the Labor Party. An unprecedented change has taken place. Public discussion of war aims has supplanted the secret traffickings of the Chancelleries. So much to the good. Democratic methods already shatter some of the most discredited systems of European Governments.

It behooves all of us to note these facts, and have done with the methods of tyrants. Surely the day is gone when reflective men and women will tyrannize over those who do not honestly agree in every particular with them. The man who ostentatiously proclaims, "my patriotism is the only kind I will tolerate," is doing no service to the great democratic tradition of the English people. History indeed has an almost uncanny way of leaving without a life-belt that noisy and cocksure person who splutters on the foam of the tide. To shake a flag, to sing an anthem, wear a button, knit socks, denounce the Kaiser, hate the Germans, bait a minister of the Gospel, may be indications of patriotism, but there are other ways of showing devotion to the cause of democracy, and the best and surest way is to be honestly democratic. To learn to respect the convictions of others is a great part of education, and the educated man and woman will not shun an honest opponent, nor wish to suppress his pronouncements because they are antagonistic. All science and art would come to a standstill if that were done. Freedom means progress, there can be none without it, and when we think of the almost numberless times progress has been set back by the autocratic actions of those who have won some meed of freedom, we lose heart and feel discouraged. Tudor and Stewart tyranny brought Puritanism; too much Puritanism brought back another Stewart. Enmity, hatred, and bigotry are stumbling blocks to progress. Why the world of science and art should overcome these impediments, and the world of politics retain them, is a mystery. In no country do political divisions run so deep as in England, yet hatred, enmity, and bigotry, do not prevail. In this war English soldiers have, over and over again, been the men to admonish those who would cultivate these pernicious evidences of hysteria. Perhaps it is not the individual sinner who is to blame, for education is lacking, and knowledge of antecedents is scarce. When some professors in their fulminations show an almost unbelievable shortness of memory, or a partisan forgetfulness, it is not so strange, after all, to find excitable laymen making preposterous statements, and desiring to repeat those historical blunders which are the curse of the ignorant. We might then with advantage look back some centuries and ascertain our bearings.

There is undoubtedly a grave danger of some worthy citizens losing all sense of the fitness of those principles, inherent in the individual, upon which a democratic state can flourish. Emergencies do arise which force some Governments, democratic in their composition and character, to subvert those principles upon which they are founded, and adopt expedients, autocratic in their commission, for the purpose of insuring solidarity against attack. Emergencies of this nature, however, do not often occur, and such drastic changes in the constitution and laws of democracies seldom take place. A danger so grave as to force Governments, based upon the principles peculiar to the English Constitution, to bring about changes which uproot the very fundamentals of democracy, must be a danger which would threaten to overthrow the individual's right to life, liberty and the pursuit of happiness. There are many precedents in history of English Governments, not democratic, resorting to expedient laws to serve the purpose of quelling uprisings of a discontented people, but soon or late, these laws have been annulled and liberty restored. But these are precedents not applicable to the struggle and danger of this time, though it may be wise for all who believe in the principles of democracy, and who desire to see them flourish again, to read anew the history of the struggle of the English people for freedom. Those who will take the trouble to read that story as it is told by Green, or Freeman, or Stubbs, will learn much of Anglo-Saxon democracy, an exercise the times in which we live demand. For the United States of America through their President engage to save democracy from the menace of autocracy, and President Wilson has made clear in his speeches the aims he has in mind for the world when the peace is consummated. It is so long since the people of America have suffered directly at the hands of an autocracy, that many patriotic citizens may not know clearly what is meant by some of the President's utterances. He is an historian, and knows the history of Europe as well as he knows that of his own country. No adherent of democratic principles can doubt his knowledge of and belief in fundamentals, nor can it be shown that he is unaware of the menace of autocracy, and what dire consequences would follow from its triumph. In his Thanksgiving message he referred the people to their last struggle against an autocracy, that of George III and North, and said: "We have been given the opportunity to serve mankind as we once served ourselves in the great day of our Declaration of Independence, by taking up arms against a tyranny that threatened to master and debase men everywhere, and joining with other free peoples in demanding for all nations of the world what we then demanded and obtained for ourselves."

The significance of that statement is scarcely appreciated by most of the people of this generation, and yet it should remind us of all those stirring events which led to the very act of independence. There is a long history lying away back, before the days of North and George III, which seems to be forgotten. That history contains the grievances from which the American Revolution sprang; in it we shall find the very roots of independence. Nonconformity made America possible; without it this country might never have known a constitution of its own. English nonconformists, men holding the Anglo-Saxon tradition dear,—those rights inherent in the individual, the inalienable right to life, liberty, and the pursuit of happiness,—shook the dust of Stewart tyranny from their feet, and left England's shores to seek here a life of

freedom. They were of the stuff of which democracies are made.

Long after the suppression of Lollardry, the battle of the Separatists for religious freedom raged fiercely in the days of Elizabeth. Because of religious persecution, Lincolnshire men and their families flew first to Amsterdam and Leyden, and not a few among that band of exiles were afterwards destined to be associated with the best the name Mayflower implies. The divine right of Kings was then defined by the King himself. James I said: "As it is atheism and blasphemy to dispute what God can do, so is it presumption and high contempt in a subject to dispute what a King can do, or to say that a King cannot do this or that." Those words were spoken at a time when Bacon sought freedom in material nature, when Hooker over the spiritual world maintained the rule of law. Green puts clearly the position of the Protestant in a few sentences: "The temper of the Puritan was eminently a temper of law. The diligence with which he searched the Scriptures sprang from his earnestness to discover a Divine will which in all things, great or small, he might implicitly obey. But this implicit obedience was reserved for the Divine will alone; for human ordinances derive their strength only from their correspondence with the revealed law of God. The Puritan was bound by his very religion to examine every claim made on his civil and spiritual obedience by the powers that be; to own or reject the claim as it accorded with the higher duty which he owed to God." James I was the King who, at a conference of prelates and Puritan divines, at Hampton Court, broke it up with the threat: "I will make them conform or I will harry them out of the land." The Stewarts harried them out of the land, and America grew out of the nonconformist spirit of England, which preferred freedom in an unknown country, to the tyranny which persecuted them at home. These exiles from England left behind absolutism, divine right of Kings, and all the detestable practices of an autocracy. They, however, brought with them to America the fair tradition of Saxon law as it had come to them over eleven centuries before, from their old home in Europe. Indeed their brethren in England were then engaged in the battle, so often waged and won, Parliament and right against King and wrong. When James commanded the Commons to abstain from discussion the House resolved: "That the liberties, franchises, privileges and jurisdictions of Parliament are the ancient and undoubted birthright and inheritance of the subjects of England; and that the arduous and urgent affairs concerning the King, State, and defense of the realm, and of the Church of England, and the making and maintenance of laws, and redress of grievances, which daily happen within this realm, are proper subjects and matter of council and debate in Parliament, and that in the handling and proceeding of those businesses every member of the House hath and of right ought to have freedom of speech to propound, treat, reason and bring to conclusion the same."

The victorious Parliament won back from James the right to control taxation, to reform abuses in the courts of law, to attack monopolies, to impeach and remove from office the highest ministers of the Crown; freedom of speech was restored, and the right of Parliament to impose its will upon foreign policy was won.

After James came Charles, who learned nothing from his father's struggles with the Parliament. What had been regained by the House in 1621, those immemorial rights of the Saxon people, were again endangered by a Stewart King who would be absolute. What a history! In reading it today no one in whose veins flows a drop of true English blood can fail to be thrilled, and feel that England is the land where the democratic tradition has been maintained by the people in spite of all tyrannies, intrigues, oppressions, and tortures, of Kings and their sycophants.

(To be continued)

Medieval Warfare

Throughout the Dark Ages and the Middle Ages up to the date of the invention of gunpowder at the time of the Reformation, war methods remained essentially the same. The implements were mostly individual swords, spears, arrows, clubs, stones, with movable towers and catapults; defense consisting in shields or coats of mail, for even a castle or a fortress may be regarded as a collective coat of mail.

In medieval times only the nobility were expected to bear arms; the common man was simply a servant. Thus war making became an aristocratic profession, and the Knights generally devoted themselves to marauding expeditions against their neighbors for the sake of booty and ransom. In general, they did not fight to kill, but rather "to have and to hold" for pay.

Knight and his steed were alike protected by armor. They ran no great risk of death, as the adversary, in war as well as in tournament, was bound by rules of honor to take no advantage of accident. One wagered his own freedom and ransom against that of his antagonist. Each was too valuable to be wantonly slain. The tradition as to Knightly courage in these "days of chivalry" is largely fictitious. Our impression of the period "when Knighthood was in flower" is mainly derived from the subsidized minstrels who sang of the prowess of Crusaders and paladins. The actual facts were sordid enough, and when really dangerous weapons in which "villainous gunpowder" was employed, came into use, the Knights withdrew to the background, pushing their varlets into the field. They also hired bands of mercenaries to carry on their enterprises. Once established these bands rarely broke up but roamed over Europe as confirmed brigands. Meanwhile the common folk became the chief element in what was much later cynically called "cannon food" A*"Kanonen-futter" or "chair pour le canon."*)

Nevertheless the tradition of the nobility of arms has come down to our times. In general, it is considered the only line of service in which a hereditary nobleman can engage without loss of caste-prestige.

D. S. J.

Let us not be afraid to listen to any peace proposals the Central Powers have to offer. The Allies may not accept them, but the reiterated assertion that we shall listen to nothing until the foe is crushed is not the highest patriotism. If we can bring him to our terms before he is crushed so much the better for us as well as for him.

Our Dumb Animals for February.

THE PULPIT

Studies in Modern Mysticism

IV

The Bahai Movement

A Free Religious Movement in the East

Sermon Delivered by Jenkin Lloyd Jones, Abraham Lincoln Centre, Chicago, January 27, 1918.

Stenographically reported by Miss May Johnson.

To thy will, Father, we would set our wills this morning; thy will as it breaks upon us in the beauty and glory of this wintry day; thy will as it comes to us in the prayers and sacrifices of thy noblest children; thy will as it comes to us in the fierce agony of thy suffering ones, protesting against our cruelty, pleading with our humanity. To thy will, Father, we would set our wills this morning that we may become conscious members of the unbroken harmony of man, that we may be partakers of that inspiration that follows the sunshine around the world and that we may be inheritors of the revelations that have broken upon the minds of men in many climes and in many tongues. We ask for a new sense of brotherhood, a fresh revelation of the things that unite. Help us, Father, to set our faces against the things that divide. We would banish hate from our hearts, eliminate the thoughts that blight our souls. In sackcloth and ashes, Father, we bow before thee today and confess our cruelty, recognize the wrongs we inflict, our hardness of heart. Make us better brothers and sisters for our having been here. Amen.

At the Parliament of Religion the Rev. Henry H. Jessup, a Presbyterian missionary of Pennsylvania, but who at that time was president of a missionary college at Beirut, Syria, read a paper before the conference on "Religious missionaries of the English speaking Nations." The paper was commonplace and familiar enough until he came to the last paragraph which was one more of the many great surprises that broke upon the would-be intelligent audiences of that world conclave. In closing the essayist said:

> In the palace of Behjeh, or Delight, just outside the fortress of Acre on the Syrian coast, there died a few months since a famous Persian sage—the Babi saint, named Beha Allah, the "Glory of God"—the head of that vast reform party of Persian Moslems who accept the New Testament as the word of God, and Christ as the deliverer of men, who regard all natives as one, and all men as brothers. Three years ago he was visited by a Cambridge scholar, and gave utterance to sentiments so noble, so Christlike, that we repeat them as our closing words:
>
> "That all nations should become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should, and differences of race, be annulled; what harm is there in this? Yet so it shall be. These fruitless strifes, these ruinous wars shall pass away, and the 'most great peace' shall come."
>
> Do not you in Europe need this also?
>
> Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.

I have just said that this was one of the many surprises that broke upon the would-be intelligent throngs in the Parliament of Religion. Here was a good Presbyterian engaged in missionary work seeking to convert the pagan world, his particular portion of this work being among the "pagans" known as Mohammedans. He closed his appeal for Christian missions with this message of a man who, as he said, a few months before had succumbed to the hardship of an imprisonment of forty years, paying the penalty with his life.

That was the first news that most of the "Christian world," certainly the American and English part of it, had heard of the existence of anything answering to a reform movement in the supposed stolid and brutal Mohammedan world. This news came in 1893. E. G. Browne, professor of Oriental languages in Cambridge, England, two years before this, discovered, as he thought, a strange, modifying influence in Arabic letters; there was evidence of a new current of fresh life. This was borne in upon him so strongly that he took a year's leave of absence from his academic duties and went to see for himself. He came in contact with two of the three men I am to speak of. He returned in 1891 to write "A Traveller's Narrative to Illustrate the Episode of the Bab."

Seven or eight years later, in 1909, Professor Hippolyte Dreyfus of Paris, another teacher of orientalism and student of religious philosophy, printed a brief book on "The Universal Religion: Bahaism." The movement was just getting underway in 1909. A year before that, Laura Clifford Barney printed a little volume entitled "Some Answered Questions." This book is said to be yet one of the best brief statements of the Bahai teaching. In 1905 in Chicago and Paris and later, in 1911, in London, there appeared compilations designed for the benefit of the Baha's immediate followers and Letters technically called "tablets" addressed to the crowned heads of Europe. These compilations appeared under the titles, "The Hidden Words," "The Seven Valleys" and two other books, all directly from the pen of Baha'o'llah carrying Arabic titles.

I seek to interest you this morning in this "Bahai movement." So modern is it that it has hardly had time to crystalize into formalism, or dogmatism or to yield to the western ambition for numbers, buildings, "by-laws" and "committees." So recent is it that it has hardly had time to grow the miraculous, or enshrine itself with the mysterious.

These three men stand before us almost in their naked humanity. They take their places in the roll of "leaders," "reformers," or "prophets," as I prefer to call them, for a prophet is more than a "reformer," he is the mouthpiece of the eternal, a spokesman of that which abides.

These three men are known in literature as the Bab, Baha'o'llah and Abdul Baha. Bab means a "gate," the door, Baha'o'llah means "the radiant one," "the glorious one," and Abdul Baha, "the servant."

The Bab was born in Shiraz in 1818. From the start he was a gifted youth, prone to study, favored in birth, eminent in his relations. In 1844, when only twenty-four years of age, he made his pilgrimage to Mecca as a devout Mohammedan. While there in the presence of vast throngs, which the books call a hundred thousand—he declared the coming of a new regime in religion, a fresh enlargement of the spirit of which he was the forerunner, a veritable John the Baptist appearing eighteen hundred years after the man in camels' skins spoke the words of a pioneer on the banks of the Jordan. The "Bab" went back to his home in Persia and instantly there gathered round him eager young men and

women who as promptly aroused the suspicion of the powers in authority. After two years he was put in close confinement in prison and in 1850 he was shot in the public square at Tabriz.

But before his assassination he had become acquainted with another young man of almost royal descent, a man of ample fortune, who, like the Bab, was distressed with the dogmas, the narrowness and above all the cruelty of the home government and he promptly announced himself as one who had come to teach universal brotherhood. He said:

> Ye are all leaves of one tree, drops of one sea. Let not a man glory that he loves his country, rather let him glory that he loves his kind.

Of course suspicion, persecution and imprisonment followed him for the forty remaining years of his life. Many reliable witnesses testify to his heroism, his enkindling enthusiasm as well as to his patient endurance in prison at Bagdad and other places. In order to get rid of him and not knowing what else to do with him the Persian government turned him over to the mercy of the Turkish administration and he was confined in the famously unsanitary prison in Acca at the foot of Mt. Carmel. There he found first cruel imprisonment, later some kind of free imprisonment like that which the apostle Paul endured in Rome. He was allowed to go at will and sometimes trusted to go beyond the walls. In fact, the administration became so slack that his friends were able to visit him in his home in the suburbs though for a long time he would not, like George Fox, accept that freedom and for the same reason, because it would violate the spirit and the letter of his sentence. He was put in prison and he would not take liberties with the government. But in 1892 he died and common superstition to the contrary he left behind him a famous family, four girls and five boys. All of them became devotees to their father's faith and missionaries of his message.

The eldest son, Abdul Baha, is now head of the movement. Under the new order of Young Turks in 1908, he was given his freedom and has rejoiced in it ever since. In 1911 Abdul Baha made a tour through Europe, visiting America. Some of you will remember that he spoke from this platform. He is now back there somewhere in the East encouraging and directing the movement that is finding headquarters in all of the great western cities. He appeals to a quiet, silent, unorganized constituency and he found on his tour through these western countries, large unorganizable elements ready to listen.

This movement has already passed through two martyr ages. The prison colony at Acca counted seventy. Outside of that it is said that over twenty thousand people suffered martyrdom first and last in the interest of this reform movement in Persia alone. Such figures are always to be accepted with caution. A mind, unbalanced by religious questions, made an unsuccessful attempt on the life of the Shah which was the signal for this far-reaching persecution. Men, women and little children are reported to have welcomed death gladly, joyously. All the stories of Christian martyrdom are repeated here.

While the Baha'o'llah was confined in prison he wrote a message to all the governmental heads in Europe and entrusted the delivery of the same to willing followers. He charged these couriers to deliver the message in person. Many of them knew they were going to their death but all the same they went unflinchingly. It is recorded that only Queen Victoria and the Czar of Russia responded. Napoleon III, then Emperor on the throne, dismissed it with indignation and he was the recipient of a second letter.

It was fifty years ago that this Persian prophet from his prison summoned the heads of the governments of the world to a conference. It was a call for a Parliament of Religions that anticipated by thirty years more or less the call that went out from Chicago in 1893. It was not a vague but a very definite and positive call for a tribunal of powers, a congress of the nations that would establish international amity. He gripped clearly, as the text will show, the last things that some of us are now trying to articulate: the abolition of war, by the substitution therefor of an international court of justice.

But the story is too complex for me to enter into this morning; yet it is too vague to be clearly written out. Give it time and there will be more poetry, and alas, more miracle and more claims of special "revelation," more dogmatic claims, more sectarian pride and schism, so inadequate yet is the human mind to rest content in the universalities. Now it stands in its primitive symplicity a plain call of universal religion from the non-Christian end of the world. These are the twelve basic principles set forth by the great Prophet himself which are repeated over and over again in the meagre literature:

1. The oneness of the world of humanity.
2. Independent investigation of truth.
3. The foundation of all religion is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Solution of the economic problem.
11. A universal language.
12. An international tribunal.

This is a creed, if you like the word, formulated over sixty years ago and reinforced with extracts from Baha'o'llah's own statements which are available to the investigator.

What is there new in this? I confess, yielding perhaps to an unjustifiable pride, there is absolutely nothing new here to us. It is simply the plain inference and repetition of the message which was declared way back in 1866 when the Free Religious Association organized, with Ralph Waldo Emerson and Colonel Higginson among its leaders. All this was upheld way back of that in the declarations of Channing, Theodore Parker and James Martineau, to mention only English speaking prophets, and they were members of a glorious host, ancient and modern.

The startling thing in this surprise is, to us, conceited "Anglo-Saxons" who scarcely escape the belief that civilization began with Webster's spelling book and that now the key to civilization is to be found in "Webster's unabridged" or at best with the last edition of the Encyclopedia Britannica, that here we find coming from that far off world, messages that tally with the noblest vision, the highest

statement that we can summon out of our latest "Christian" constituency. Let me count with you the surprises that come to us in this study.

In our ignorance and our own limitations we are prone to forget that Persia is still a mighty empire. Once it threatened to overrun Europe. It reached from far off India to the very shores of Greece. That Persia gave to us the great prohphet Zoroaster, the most modern of the great teachers of the far east. That Persia in the Middle Ages gave us a veritable rose garden of poets, which is still the delight of the intelligent. In Warner's "Best Literature" there is an account of Firdousi, Sadi, Jami and the Sufi poets with half a hundred or more pages of charming extracts from poems written from the eighth to the twelfth century. We ought not to be surprised that from these people, out of the Persia which even now with all its chastened and painful record, has double the territory of Germany, should come forth these unexpected riches.

The next surprise is that this message should come out of the Mohammedan world. A neighboring preacher in this city a few Sundays ago having exhausted his epithets, having poured out such indignant words that the word "Hun" lost its effectiveness, declared that the Germans were "Mohammedans" and that the "Mohammedans" were religious murderers. He said that they made it a pious act to kill and murder. I have no apology for the oriental record of cruelties but I protest in the name of scholarship and in justice to the truth that the record of Mohammed is such as to give him an honorable and conspicuous place among the seven great teachers in religion and there is no eighth. Mohammed, single handed and alone, by the power of the spirit and the clearness of vision quite divine saw through the follies and weaknesses of the gross idolatries in which the Arabic tribes were steeped. He lifted them into a noble monotheism. He gave to them a religion little encumbered by dogmas or formulas, implied more or less in all the religions of the world. Out of such alleged darkness came in due time a tide of culture that gave us high names and facts in many lines. Chemistry, algebra and arithmetic are Arabic words and the sciences were developed by Arabic students. The story of the Sultans is not all a story of bloodshed and war. From this realm come these prophets seeking to extend the boundaries of human knowledge until they break into human sanctities which shall include all men.

I know not how these men were educated, probably they were not "educated" in the western sense. There is no record of their academic training or collegiate discipline but their limited literature shows that both the Baha'o'llah and the Abdul Baha were sufficiently acquainted with what we call modern science, western science if you please, the inductive sciences, that they were unincumbered with prejudice to be willing, nay, anxious to adjust them in their confession of faith. They stood for education, democracy. They stood against war, for the equality of men and women, the demands for universal peace, for a universal language and for internationalism. These are refreshing principles but they cannot reasonably be called new.

The Baha himself in an address given at Paris stated:

> Certain of the clergy in America said, 'Many of the truths in our religion have been forgotten. Baha'o'llah has come to remind us of them.' One clergyman said before a large congregation, "Baha'o'llah revises the old beliefs, but he has brought us nothing new. These truths are already found in the sacred books."

I fear Abdul Baha almost denied his faith a little when he stooped to argue the point of originality. He undertook to prove that there were some things in their contention that were not embodied in any previous religious system.

He declared these things universal, taking little pride in either the antiquity or the modernity of his contentions. All venerable things are not worthy of veneration and all new things are not necessarily inspired. But the Baha when heard in his Paris speech quoted from the Baha'o'llah's teachings:

> Baha'o'llah exhorts men to free their minds from the superstitions of the past and to seek independently for truth, putting aside all dogmas. Religions are one. Let us banish creeds, that the reality may become unveiled." *In which sacred book do you find this?*
>
> He heralds the hour of unity which has dawned on all mankind. All are the children of one father; all the inheritors of that future peace on earth. He admonishes men to banish prejudice; religious, patriotic, racial prejudices must disappear, for they are the destroyers of human society." *Where is this written? In which part of the Bible, Old or New Testament?*

Some of us really think we could come pretty nearly paralleling that out of our own Bible. But the Abdul Baha has a good deal on his side. He says:

> Religion must be the cause of affection. It must be a joy-bringer. If it become the cause of difference, it were better to banish it. Should it become the source of hatred, or warfare, it were better that it should not exist. If a remedy produce added illness, it were better to discard the remedy. A religion which does not conform with science is merely superstition." *In which sacred book do you find this thought? Tell me.*

He pretty nearly makes his point here! So he goes on and offers us another new point in the religious inspiration of the world. He says:

> Education holds an important place in the new order of things. The education of each child is compulsory. If there is not money enough in a family to educate both the girl and the boy, the money must be dedicated to the girl's education, for she is the potential mother. If there are no parents, the community must educate the child. In addition to this widespread education, each child must be taught a profession, art or trade, so that every member of the community will be enabled to earn his own living."

There is more of this kind and he further claims that they are first to make a religious principle of industrial justice. He says:

> The purpose of peace is to destroy antagonism by finding a point of agreement. We cannot induce men to lay down their arms by fighting with them. If two individuals dispute about religion, both are wrong. The Protestants and Catholics differ. The Mohammedans and Christians war over religion. The Nestorians claim that Christ was merely a slave, a man like the rest, but God put his spirit upon him. The Catholics say that he was one of the persons of the trinity. Both are wrong.

A third surprising thing is borne out of our own ignorance, the tyranny of our own language as we face this unexpected movement. I refer to the stupidity that would confine the revelation of the Eternal to one book which we call the Bible. And even

that one collection we cut in two and place profound emphasis only on the last half, the New Testament. While back there in the land of the Turk, the home of the Persian cruelty of which we hear much, we find this surprise.

Having counted some of these surprises it is quite within my intention in this course to be equally frank with its limitations as I see them.

The great power of this movement as I see it, is in its distrust of organization, committees, etc. Thus far it has escaped "constitutions and by-laws," the self-imposed fetters of the western world. The Bahaists, as I understand them, teach in every way possible that we cannot improve the world by moving out of our own inheritance and traditions, that wherever we are we may become a "light set upon a hill." As yet, there seems to be no attempt on the part of the leaders to "denominational activities." May they always fight shy of "sectarian enthusiasms" and if they are true to their masters they will suspect all cults. They propose to win not by wonder working. As far as I know there is no claim of miraculous power here except as may be found in the potency of these three men. I believe there is no claim here for special divine illumination and protection except that which gave to women and children of tender years and delicate constitutions the courage to face death heroically. As yet, there is no new revelation entrusted to a closed corporation which is the Moslem preacher's fetter and Christianity's disgrace. It is probably a greater obstruction to universal brotherhood in the world today than kingly ambitions or commercial selfishness. The religious prejudices of the world are based on the theory that God spoke only one or two languages and "chose" only "one people" with which to redeem all the children of men.

These great teachers from Persia take their place by virtue of their genial thought and openmindedness with Channing and Emerson, with Martineau, with Darwin and Spencer, Huxley, Henry George, Tolstoy and Ruskin.

Two things are of peculiar interest in the account of these teachers. The little colony of seventy who were incarcerated in the terribly unsanitary and unwholesome prison in Acca, contained at least one woman. In that land of the Harem, where a woman is denied a soul except as an attachment to the male spirit, was an heroic and triumphant "Mother in that Israel." Kurrat-ul-Ayn was a poet, the mother of Bab. She saw her son murdered on the public square. She saw her brother quartered and her prayer was "God help me to remain firm!" The Governor, because she was a woman, threw her out into the street, half dead. She recovered and said, "I must go forward." Years afterwards at Acca when she found that the Baha'o'llah was lying at the point of death, she said, "I must go to him." She is reported to have been eloquent and cultured. She knew the Koran and the Gospels by heart and was as fearless as the rest of them. Here is a woman prophet from a Mohammedan land who appropriated the inspirations of two Bibles at least. It is only an illuminated spirit that can see how closely related the Koran is to the Hebrew and Christian scriptures. It is only the informed who can see the consoling qualities of the Koran judged from our own habit of mind. What constitutes scripture as distinguished from literature? I am not foolish enough to answer that question. Alas, for anybody who does try to answer it. But we can see how some writings are more charged with a sense of the Infinite, some sentences more loaded with trust and confidence than others that are equally clear and pure and high, but which miss the ineffable element of worship. Studying along this line we will find the Koran profoundly a devout book, a liturgy of great power. The essence of their bible is spiritual. Five times a day with face turned towards Mecca, with unsandled feet and washed hands, the Mohammedan breathes his own prayer as his culture and spirit of mind dictates. The Mosque of a well organized Mohammedan community has a prescribed succession of Dervishes who keep up a continuous reading of the book so that in each twenty-four hours the whole book is compassed. One may escape from the weary world at any time of the day or night, enter, kneel and hear some message that comes for his enlightenment through Mohammed from the Most High. That is their faith and that their practice.

I am interested in this movement because it is an Oriental movement brought down to date. It is Asia touching elbows with Europe and America. It is the "Kingdom come" trying to be realized in the here and now.

Baha'o'llah placed great emphasis on a universal language. He insisted that every child should be taught two languages, one the mother tongue with whatever wealth it carries; the other a universal language so that he might become a citizen of the world at the same time as he was becoming an intelligent citizen of his own country. He gloried in the Zamenhof and the Esperanto movements. In a conference at Paris where people from a wide territory and wide range of thought and culture came to sit at his feet, his works had to be translated into French. But there were those on the margin who were translating his French into Esperanto and he believed that something like the Esperanto was the necessary thing for an organized world. He was in the line of W. T. Stead of blessed memory who at the first Peace Congress said, "This peace congress at the Hague is all very well, gentlemen, but I tell you, the real peace conference is being held now at Antwerp where there is an International Conference of Esperantists. They are paving the way to the peace of the world."

I have my distrust of an artificial language but I am tutored of the Baha to believe that the march of man is rapidly towards a common speech. He calls our attention to the fact that in the century immediately following the appearance of Mohammed, the shores of the Mediterranean and banks of the Nile were rendered inhospitable and unattractive by at least seven different tongues; Coptc, Egyptian, Syrian and what not. Now through the unifying power of Mohammedanism one language will greet you all through the realm of the south Mediterranean country and the Egyptian lands. They all speak classic Arabic. Practically the same thing occurred in Europe where the German language was growing, assimilating and absorbing the dialects. We boast of the English language. Its

great and highest triumph lies in its success in unifying and encasing the independent languages of Wales, Scotland and the rest of them. We are coming into an intelligible common language. Science demands a common language. The man of science though he may be dull and ignorant of the classic value of Greece and Rome must know something of both Greek and Latin if he would know the scientific accomplishment of the world. The man of chemistry and mathematics must have a smattering of Latin and Greek however irreverent the cultured world may grow towards foreign languages and ancient tongues. I rejoice then, in this movement. I am afraid to call it "new" because new it is not.

But here lies its great danger, a danger which has proven to be such a snare in history. I refer to the mad passion of the untrained mind for heroes, the everlasting hunger for "saviors," the proneness to dot the world with "Messiahs," all of them good I believe, all of them charged with a splendid message but all of them mighty wrong when they arrogate peculiar powers from on high. And their followers are more wrong when they mistake the lamp for the light and rally round the lamp even though the oil is burned out as is so often the case.

Whenever a prophet is mistaken for a "savior," a reformer is converted into a god, there comes superstition, dogmatism, degeneracy and such troubles.

I pray the Lord, the Bahai movement will remain true to its distrust of organization. May it continue to be a leaven indeed, working silently, constantly in the lump of religious dough, establishing an unwritten fraternity of nobility, a profound brotherhood of love, an international policy of disarmament in the world. All this they can help secure if they can escape the danger of a cult, if they can keep these splendid radiant Persians unrobed with the afterglow of superstition and reverence. If they can speed this message they may be as Tolstoy said of them way back. Before we had ever heard of them he said, "We spend our lives attempting to unravel the mystery of life," but he added, "There is in Persia, a Turkish prisoner, who holds the key." Somehow the great soul of the Russians found this kindred soul in prison in Acca. We wonder how Tolstoy found Baha'o'llah but he did and recognized him as brother. It is hard not to use the word "new," I find myself using it, although I am at the same time very anxious to insist that there is nothing new in this movement but there is much in it that is not in the creeds and many blessed omissions. If you study the hymnbooks you will find plenty of Bahaism there formulated as well as the Christian creeds in the hymns we have been singing in America for the last hundred years. The little book in your pews is a good text book for the Baha movement. "One holy church of God appears," "City of God how broad and fair," "I believe in human kindness," "One thought I have my ample creed," "There's a wideness in God's mercy," "The Lord is in his holy place," "Life of ages richly poured," " It sounds along the ages, soul answering to soul."

Bahaism is all in our hymnbook, take it home, read it and after you find how much good Bahaism there is in it send it to your Bahai friends.

Religion is the attitude of the soul, the hunger of the heart, the openness of the mind, the wide armed hospitality. It is that in Persia and it is the same in America.

Father, may we become citizens of that eternal city of which we sing. Amen.

THE YOUNG DREAMER.

Better far the young dreamer of old Galilee,
Hanging dead in the shame of the cross,
Than the man who lives long in the service of wrong,
And whose treasure is ultimate loss.

Though the young dreamer died for the truth men denied,
His divine spirit lives, and for aye;
For the dream still survives in the blossoming lives
Of humanity's noblest today.

There is wonderful weal in a splendid ideal,
Though the cost of its service be high;
There is infinite gain in the pitiless pain
Of the one who is willing to die.

What is death after all but the breaking the thrall
Of the prison of things as they seem,
And the viewing from near of the vision most dear,
And the tangible touch of one's dream?

It is better to see the ideal from the tree
Than be blind in the midst of the mob;
It is better to sigh, and triumphantly die,
Than sing songs that must end in a sob.

Better far the young dreamer of old Galilee,
Hanging dead on the cross-tree of shame,
With the bloom of his youth plucked to garland the truth,—
And a world reverent now at his name!

CHARLES W. CASSON.

From Abdul Baha

Extract from a talk given in Chicago, April, 1912: Praise be to God, this American Democracy presents capacity, showing forth its readiness to become the flag-bearer of the Most Great Peace. May it be the host of the oneness of humanity. May it serve the Threshold of God and spread that which is the good pleasure of God!

PRAYER.

O Thou Kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the spirits are exhilarated through Thy Glad Tidings. O God! Let this American Democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

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THE FIELD

"The World is my country, to do Good is my Religion."

SOME REMINISCENCES

I have been asked to write for *The New Armenia* an account of how Mrs. Julia Ward Howe, Mrs. Isabel C. Barrows and I became interested in the Armenian question.

Mrs. Howe was interested in all oppressed nationalities, because she had a chivalrous soul. She was especially interested in Christians oppressed by the Turks, both because she was herself an ardent Christian, and because her husband, Dr. Samuel Gridley Howe, had personally taken part in the Græco-Turkish war.

Dr. Howe was much older than his wife. In 1824, when a young man just out of college, he had gone out to Greece, like Lord Byron, and had given his services to the Greek soldiers as a physician, besides taking an active part in the fighting. John Greenleaf Whittier's poem, "The Hero," is based upon an incident of Dr. Howe's experience in this war. The Greeks called him "the beautiful youth." He came home afterwards and collected a quantity of money and supplies for the starving Greek population, and went back with his relief ship and distributed the supplies. In later life he was at the head of the Perkins Institution for the Blind in South Boston, and became known throughout the world for his success in educating the deaf, dumb and blind girl, Laura Bridgman. Mrs. Howe was therefore all ready to take a warm interest in the Armenian question, as soon as the facts were brought to her attention.

Mrs. Isabel C. Barrows became interested in Armenia earlier than either Mrs. Howe or I did. Her husband, Samuel J. Barrows, was pastor of the First Unitarian Church in Dorchester, Mass., later editor of the *Christian Register* of Boston, later still a member of Congress, and finally secretary of the New York Prison Commission and National Prison Commissioner. Mr. and Mrs. Barrows were people of most cosmopolitan sympathies, and had friends of all nationalities. Among these was Mr. Garabed H. Papazian of Boston, through whom Mrs. Barrows learned something about the Armenian question, and became interested, as any person with an intelligent head and a warm heart would necessarily do.

This interest was greatly stimulated during a winter that she spent in Leipzig with her daughter Mabel and her friend Rose Hollingsworth about 1892. At the boarding house there were three students of the University of Leipzig. When the three American women came down to dinner on the first evening, the three students rose, and remained standing until they had taken their seats. After they had retired to their own rooms, Mrs. Barrows said to her friend, "How surprising it is that we should find ourselves in the same boarding house with three polite Germans!" Later they learned that three polite students were Armenians. All of them were intelligent and interesting men. Through her friendship with them, her interest in the Armenian question became warm and intense.

One of them was Ohannes Chatschumian, a theological student, an exceptionally brilliant and lovable young man, and an ardent patriot. Mrs. Barrows became as much attached to him as if he had been her own son. She persuaded him to come to America and represent the Armenian Church at the World's Congress of Religions in Chicago in June, 1893.

He was one of a large party of friends who spent the summer of that year with Mr. and Mrs. Barrows in their "camp" in the Canadian woods, on the shore of Lake Memphremagog, near Georgeville, in the Province of Quebec. I too was one of the party. During the first week of our stay there, Mr. Chatschumian and I could not talk together, because we had no common language; but he had with him some copies of *"L'Arménie,"* a paper edited by Professor Minas Tcheraz, and published in French. Reading these, I was astounded by the horrors described in them. Mr. Chatschumian picked up English rapidly, and began to tell us about the Armenian question. The facts were such as could not fail to make a deep impression.

All the housework of the camp was done by the members of the party, men and women alike. One evening I was washing the supper dishes, and Mr. Chatschumian was wiping them, while he told me about the battle of Avarair. We were both of us so absorbed in the story that we made but slow progress with the work.

Mr. Chatschumian had with him a little volume of Eghiché, from which he used to translate to us; and the beautiful history has always been associated in my memory with the beautiful Canadian woods and mountains, and the wonderful sunsets across the lake.

It was Mrs. Barrows also who suggested that we should try to put some of the Armenian poems into English verse. She brought Mr. Chatschumian to the door of my tent, with pencil and paper, and left us to struggle with "The Tears of Araxes," the first poem that we undertook.

A little society of "Friends of Armenia" was organized there in the woods, and a larger one, with Mrs. Howe as president, was formed after we returned to Boston.

Mr. Chatschumian took a course at the Episcopal Theological School in Cambridge, Mass., where he distinguished himself in his studies. Wherever he went, he aroused interest in and sympathy for Armenia. Later he returned to the University of Leipzig, but died before completing his course. When in the hospital, incurably ill, he expressed the wish to see once more his "American mother." Mrs. Barrows dropped everything, and started at once for Germany; but she got there only in time to put flowers upon his grave. She found it already heaped high with wreaths and other tributes from his classmates and his many friends.

Since then, the sufferings of the Armenians have exceeded all that had gone before; but it looks now as if, after the war, Mr. Chatschumian's dreams for a free Armenia might at last be realized.—*Alice Stone Blackwell, Boston, Mass. From the New Armenia for February, 1918.*

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